

The Christian Community

JOURNAL OF COMMUNITY RELIGION

BAHÁ'Í HOUSE OF WORSHIP

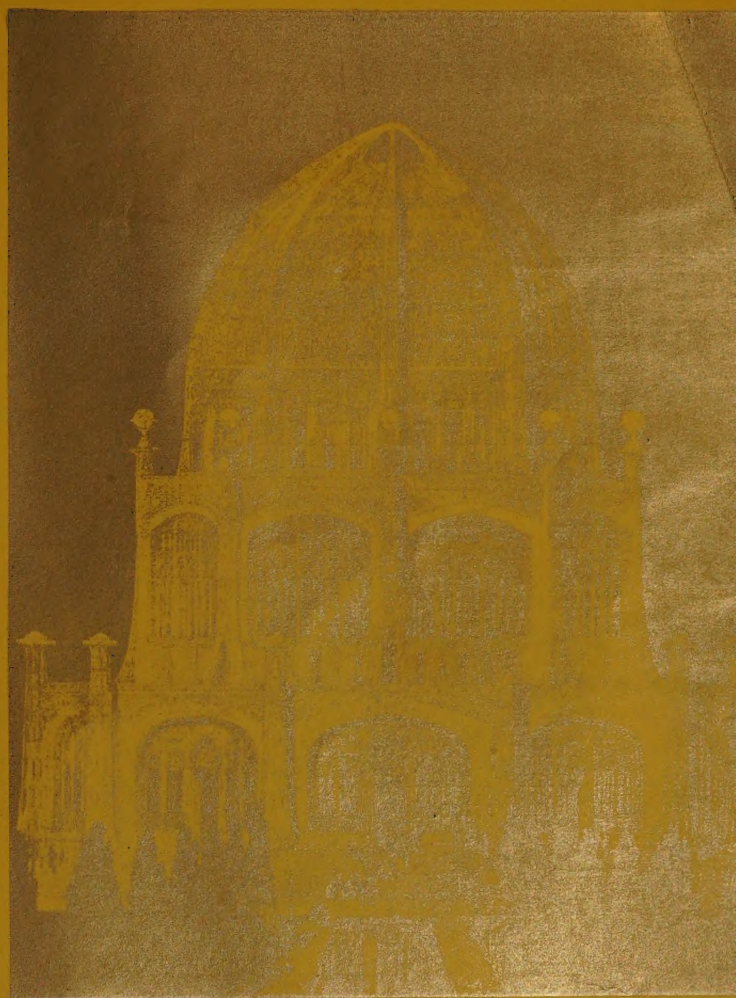
At Wilmette, Illinois

Dedicated to the New World Order

Revealed by Bahá'u'lláh

Based upon Human Brotherhood

Without prejudice of race, class,
nationality or creed



IN COMING ISSUES: Religion and Russia—Burris Jenkins. The Divine Society—H. Lincoln MacKenzie. Prophesying and the Community Church—Robert Whitaker. The Church of the Month. Story of Service. Religious Digest. Poetry. New Books.

OCTOBER 7, 1934

The Community Church Workers of the United States of America, (Inc.)

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OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place cooperation above competition.

Members in Every State
Service Bureau for Churches and Ministers
Uniting Churches
Promoting Community Programs
Publicity on Church Unity

Vermont Community Religion

THE Congregational Church of Westmore, Vt., is the only one in the township. The permanent residents number only 224 in an area 6 miles square, with Willoughby Lake in the center. But the "Boosters' Club" calls it "Nature's masterpiece"; and its beauty, lying as it does between two craggy mountains, draws a summer colony of 500 and more. The church ministers to all Protestants. Four visiting clergymen of as many different denominations have taken part in a communion service.

THE late pastor, Theophilus H. Root, who died on Easter 1933, left a remarkable collection of some 4000 books to the church as a library for the use of community and vicinity. The Town Library has been moved to the parsonage and the pastor is the librarian of both, thus getting a touch with the scattered population, especially during the winter when 200 books have been loaned in a single month. The summer people also use the libraries.

A SECOND bequest of the late pastor was an Athletic Field adjoining the house of worship. W. P. Jackson, the expert Rural Secretary of the National Recreation Association, suggested the erection of a community house and offered this summer to conduct an Institute on Rural Play. This, under the auspices of the County Intercommunity Council of Churches, State Council of Parents and Teachers, the Westmore

Church and Willoughby Lake Club, was held August 6 to 9. The Community House was up and usable by that time, though not completed. For the value of an adequate place for suppers, socials, plays and indoor games so appealed to the people that the church decided to build, given confidence by the fact that, according to the charter of the Town, there is a half-square mile of timberland the full use of which vests in "the Settled Minister." The State Forestry Department reported ample value available to back up the erection of a building. Another, called "The Gospel Lot," held by the Town, pays a small annual sum to the church. These lots are an interesting survival of the early relation of church and town in New England.

THE Westmore Church owns another 400 acres. The parsonage was built and paid for from lumber cut on its own land, is completely equipped with furnace, its own water supply from a spring, hot water, and electric lights. With its four acres it can neither be sold nor mortgaged but must remain forever for "the religious welfare of the Town," reverting for this purpose alone, to the State Missionary Society, if the Church should ever become extinct. The house of worship is small but adequate, and has a stained glass window, Christ Blessing Little Children, and an oil painting of a rare Madonna which add to the spirit of worship. Few rural towns or even summer resorts have better equipment for the development of the "community religion" which the times demand.

—E. Tallmadge Root

Cycle Eternal

PYRAMIDS and Indian mounds
Have saved old warriors from the hounds.

Thigh bones bruised against a gong
Have opened orient eyes to wrong.

In vaults and caves, the pierced heart
Has challenged men to truth and art.

The burst of dawn, the flush of rain,
Still ring their rhythms in the brain.

Cities brought to moth and rust
Still pay red toll to pomp and lust.

And cold, masked eyes and curling lips
Still urge the wars and launch the ships.

MARION VAN LANINGHAM

Why

THROUGH all the centuries since Christ was born,
The rules of His impassioned masterpiece
Have been obeyed with whimsical caprice,—
A wild utopian dream. Now from the horn
Of plenty, kind mechanic arts have torn
The lid away, and offer long surcease
From fagging toil, and hope and peace
To common man; but still the piercing thorn
Of hunger pricks the vitals of the world,
And charity is bled by idleness,
While both the wings of justice have been furled,—
Abundance with the grower getting less!
A Christian world with wealth enough for all
Still looks to heaven for help. Oh Christ! The gall!

—Fred M. Perkins

THE CHRISTIAN COMMUNITY

A Journal of Community Religion

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Vol. I.

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Number 6

Will Religion Recover?

THERE are signs on the horizon that recovery in morale of the churches and ministers is about to start.

What a five year period this has been! First the market collapse. Then the collapse of integrity and dependability; then the Jeremiahs and scolding evangelists. Then the loss of budgets and salaries, debt-raising and interest changes. That church was lonely that didn't have a good sized mortgage. Then critical views of our situation and finally a few here and there who thought that we might salvage a little out of the wreck.

The Religion and Welfare Recovery program has just been set in motion by nation-wide radio hook-up from a dinner meeting in Chicago, September 20, and over which you listened to Walter W. Head, chairman and president of the Boy Scouts of America, Judge McGoorty (Catholic) of Chicago, Rabbi Mann, Herman Weber of New York and Dr. Charles S. Macfarland, also Dr. Swain of Leland Stanford University.

We were present through the day and listened to the appeals from Catholic, Jew and Protestant to bring a deeper spiritual note into our councils and plans. Financial recovery is not enough. A letter from President Roosevelt had congratulated the 250 leaders of church, religious, educational and welfare agencies on their plan "to turn the tide."

Religion will recover but in good time. It should never recover some of its old ways. Over built churches and synagogues, little programs of exclusive fellowship, simulation of fellowship between sects when each was unwilling "to play the game."

An uncritical blessing of all the experiences in the name of religion will not be enough.

It is good to fill every church on one Sunday. (October 7 or November 4.) It is fine to teach stewardship of life and possessions. It is wise to stop piling up deficits. Much better to spend less and balance the budget. It is wise to treat the Golden Rule as a good principle of life.

Religion though must get some things done. It must not be a "salve" for sore spots of the body politic.

Religion will only recover when unemployment plans, disarmament plans, arbitration of labor disputes, nationalistic ambitions, sharing of goods and goodwill are become a part of the wealth of the future.

"A certain man went from Jerusalem to Jericho and fell among thieves." It will take the good Samaritan philosophy to restore something of "the lost radiance of the Christian religion" to this generation.

More power to Religion and Welfare Recovery!

Annuities

SOCIAL insurance of all types and kinds is being studied by experts to discover ways of reducing the injustices of our society from being meted out to those who through low salaries or devotion to their work have been unable to save enough to conquer old age.

The business world is regularly finding new ways of providing by pensions and old age annuities for their employees. Some are participated in by the employees and employers.

The Committee on Insurance and Annuities of The Community Church Workers of the U. S. A. reported at the Biennial Conference in Kansas City in May 1934, after an exhaustive research covering almost two years on a plan entitled "A Retirement Annuity Plan for Ministers in the Community Church Movement." A full description of the plan will be given at a subsequent date. The plan has been sent by mail from the chairman, H. Lincoln MacKenzie, of Great Neck, New York, to all those interested.

The main provisions of the plan are as follows: *First*, it is participated in by the church and the minister to the extent of 50% each. *Second*, the plan calls for a minimum amount to be secured (if possible) namely \$100 per month of annuity after age 65. *Third*, the contract belongs entirely to the minister and is not surrendered because he may change his location or profession. *Fourth*, the Committee will purchase from an old line life insurance company (mutual) and under State Supervision such annuities and the committee will assist in getting the church to undertake such a plan jointly with the minister to provide an annuity for old age.

The secretary to the Committee is Mr. William G. Schram who has helped work out such a plan for the International Missionary Council and is comptroller for this organization. He was formerly associated with John R. Mott as financial secretary and made seven foreign journeys with him. Much painstaking effort has gone into the preparation of this annuity plan.

While no comparisons are here made with other pension plans in existence, such comparisons may be made by those who receive the full information from the headquarters of Committee on Insurance and Annuities, 419 Fourth Avenue, New York, N. Y.

No minister serving a United, Union, Federated or Community Church need suffer now from change of pension arrangements provided he is wise enough to apply at once to put such an annuity plan into operation.

When the survey and appraisal was made some years ago of pension plans for ministers a very critical and suggestive document was issued by the General Education Board in which these principles were stated that

any plan of pension should not control individual initiative nor hold a man unnecessarily against his will, and that such pension should give ease from worry regarding old age.

It is believed that this annuity plan provides for these and with a moderate amount of life insurance will provide for a Community Church minister or worker and family in a very adequate way. Your questions and comments will be awaited by the Committee with great interest.

Paw Paws

INTO the woods we came. Its familiarity was known from boyhood. Here was the old swinging wild grape vine now grown tall and spreading over a large oak tree. There was the rippling brook now filled after an earth-drenching rain.

We remembered the spot, a clump of bushes and trees to which we had hiked for years to reap the first fall crop.

Paw paws—the odor was there so sweet and enticing. Long before one can detect the fruit on the trees the scent of the luscious oblongs is everywhere in the air. Then with a sudden rush of joy, we saw them, small ones, large ones, green ones, ripe ones.

Late September and early October all over the middle west paw paws may be found.

No taste like this anywhere else in the world. Frost does the trick in ripening the fruit. Yellow meat interspersed with large oblong black seeds and a full green to dark yellow skin,—that is the paw paw!

We found hundreds of trees some three feet tall, dozens as tall as a roof-tree. You must never pull them green. They will ripen, of course, wrapped in grass and tucked away in the open especially when Jack Frost comes stealing out some night during Harvest moon.

Any Hoosier boy who loves the open, any boy who has gone “nutting,” lived on “red-haws” and paw paws and with a ravenous appetite about four of the clock, remembers the thrill, the scent, the taste of good, plain American paw paws. To the uninitiated they are as so many green persimmons; to the lover of God-given surroundings, they mean life.

Indians along the Blue River, the Illinois, Missouri and Mississippi, must have mixed broiled rabbits, partridges, quail and vension with a dessert of paw paws, and what a meal that makes!

“The Valley of Democracy” of which Meredith Nicholson wrote would be incomplete without paw paws. You never can buy them. They are like “the peace of God which passeth understanding”—they come from quiet retreat from economics, business, codes and conferences, out among nature’s stained-glass windows of trees turning to crimson, browns and yellows, backed by the golden glow of the goldenrod and flanked by the rich cardinal red of the sumac bushes.

Communities Pay

“OVERLAPPING and overlooking” is the way over-churching is described in ten thousand American towns. And the community must pay.

It pays in the over-building of several churches. It pays in too many ministers trailing each other over the same roads and same side-walks. It pays in over-exertion for objects of support which might more easily be supported in common. It pays in divisions among the young people who of all others belong together in happy comradeship. It pays in a loss of interest on those “outside the churches” who are riled by all these smaller differences and the loss of a big, human appeal which may be community-wide.

Yes, the community pays too in a loss of self-respect when religion gets a “run-down-at-the-heels-can’t-lift-up-her-head” appearance which by very contrast with smooth roads, good schools, fair homes, cultivated farms, and alert business men, leaves the community worse off in church life than it has ever been.

The coming out of the depression will not be so good for such communities if it leaves behind a stream of small, unkempt, leaderless, shiftless churches trying by starvation wages and “denominational loyalty” to think more of a soft berth for another man, instead of the community-wide approach to the problems of life as they are found in every community.

The community pays too dearly for such an outworn conception of religious service and only by bringing together all parts of this “overlooking and overlapping” will a satisfactory solution be found for the competition in religion.

The Fall Pictures

MANY schools are offering a new course this fall in photoplay appreciation. We need this. Study guides designed to raise the level of motion picture taste among young people will be distributed to 20,000 schools, so announced the National Council of Teachers of English.

Screen plays of literary merit, entertainment value and high ethical standards will be studied and discussed in high school classrooms. The first film selected was Robert Louis Stevenson’s “Treasure Island.”

“This is one answer to the challenge raised by current criticism of motion picture entertainment,” said Dr. William Lewin, chairman of the committee on photoplay appreciation. “Our program is based on solid foundation of three years of research and experiment during which study guides have been used in more than 600 classrooms throughout the country. These experiments have proved conclusively that photoplay appreciation can be taught to high school pupils and that such instruction can vastly improve their tastes and attitudes.”

A volume entitled “Photoplay Appreciation in American High Schools” by Dr. Lewin has just been issued under the sponsorship of this Council.

We will see what they will find among the fall releases of motion picture companies. Many literary masterpieces are being filmed. Among them are “The Barretts of Wimpole Street,” “Judge Priest,” “David Copperfield,” “Mrs. Wiggs of the Cabbage Patch,” “Little Minister,” “The Forsyte Saga,” “Great Expectations,” “Gulliver’s Travels,” “Mystery of Edwin Drood,” “The Magnificent Ambersons,” “The Three Musketeers,” and “The Count of Monte Cristo.”

From Switzerland

Hertenstein, Lucerne, September, 1934

A SURPRISINGLY strong revival of interest in "Lausanne"—the World Conference on Faith and Order—was manifest in the meeting at Hertenstein, Lucerne, Switzerland, of its Continuation Committee under the chairmanship of Dr. William Temple, Archbishop of York. Seventy representatives of the churches of Europe and America met to consider plans for the second world conference which has definitely been fixed for August 1937, (probably in Lausanne) and to discuss the program for that second great attempt—in an effort to prepare the way for unity.

The greatest interest was shown in debates which took place over a possible change in the character of the conference. It had been suggested by the American Section that a more empirical approach to the problems of unity was desirable, and by British Quakers that there ought to be votes on reports at the next World Conference which would indicate the degree of agreement attained.

BOTH suggestions met with strong dissenting opinions, although after careful consideration the first was adopted to the extent, at least, of the appointment of a new Commission, charged with the task of studying the practical problems which have been overcome in such unions of denominations as have recently been achieved, and of indicating the way in which existing obstacles to unity compel consideration of underlying theological and doctrinal convictions. The suggestion regarding changed procedure with respect to reports from Commissions failed to win unanimous support.

IT will be recalled that much misunderstanding of the 1927 conference grew out of a failure to appreciate the nature of its approach to the problem of unity. The desire of those responsible for the original proposals was to promote definite and practical organic union—or reunion, as they were inclined to call it. But they felt that progress toward that goal could best be made if the conference set itself to uncover the differences now existing and to explore the amount of common ground held by the various communions. The reports which were "received" by the conference, without a vote of acceptance or approval, were then submitted to the participating churches for such action as they might feel impelled to take. The theory lying behind this policy is that no conference of representatives from the churches can be expected to initiate action—or even to voice officially its opinions as to the basis for such actions. The churches themselves must take the initiative.

THE discussion for two days dealt with the problem of the Church and the Word. Papers on this subject were presented by churchmen of widely varying viewpoints and ecclesiastical connections; as for example, Professor Sasse of Germany; Irenaeus, Bishop of Novi Sad; Professor Clavier of Alsace; Dr. Manson of Scotland. The handling of the theme, however, indicated that there were no insuperable obstacles to unity

in such differences as existed even among such a diverse group representing Lutheran, Eastern Orthodox, Huguenot, and Scotch Presbyterian traditions. In summing up after this phase of the discussion, the Archbishop of York observed that it had served to show that the main concern of the conference need not be with the problem of the Church and the Word. It was plain, however, in the course of the debate, that Lutheran interest tends to center in this aspect of the work of the Church while Anglican thought more naturally deals with questions of order.

CAREFUL attention was given to the division of responsibility between the Lausanne movement and that known by the term "Stockholm"—the Universal Christian Council for Life and Work. It was undertaken first through an informal group which meets from time to time under the chairmanship of the Archbishop of York. (This group includes representatives of the five leading ecumenical Christian organizations in the non-Roman world; "Lausanne," "Stockholm," The International Missionary Council, The World Alliance for Friendship Through the Churches, and the World Student Christian Federation.) The correlation between the work of these naturally related movements—which

(Continued on page 14)

Who's Who

The picture of the Baha'i House of Worship on the cover has been graciously loaned by the Chicago Baha'i Assembly. Said Baha'u'llah: "We desire but the good of the world and the happiness of the nations; . . . that all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled . . . Yet so the 'Most Great Peace' shall come . . . Is not this that which Christ foretold?"

John R. Scottford, a contributing editor and connected editorially with the National Council of Congregational and Christian Churches, New York City.

W. J. Lhamon, Columbia, Missouri, writer for religious journals and a contributing editor.

Burriss Jenkins was in Moscow, Russia, during July. This correspondence was published by the *Kansas City Star* and is used by special permission. A second article "Religion and Russia" will appear in a subsequent issue.

Henry Smith Leiper, executive secretary of the American Section of the Universal Christian Council, New York City.

E. Tallmadge Root, former secretary of the Massachusetts Federation of Churches and a contributing editor.

Alva W. Taylor, professor at the Vanderbilt School of Religion and a contributing editor of *The Christian Community*.

Emerson O. Bradshaw, secretary, department of Christian Education, Chicago Church Federation. This is the first of several briefs on devotional radio talks given over station WMAQ. These are based on the seven objectives in the exhibit of the International Council of Religious Education in the Hall of Religion at a Century of Progress.

Raymond Kresensky, poet and author, writer for *The New Republic*, and reader of poetry for *The Christian Community*.

W. A. Harper, Nashville, Tennessee, reviews books frequently. He is a professor of religious education at the Vanderbilt School of Religion.

The Riverside Church of New York City is possessed of three famous paintings by Heinrich Hofmann, two of which are originals. This reproduction "Christ in the Temple" is a copy of the original. Loaned by the *Riverside Church Monthly*.

The Art Institute of Chicago has kindly loaned the picture for reproduction "Madonna with Saints John the Baptist and Antony Abbott." This picture was painted by Paolo Veronese (1528-88). Paolo Cagliari was born in Verona, Italy. Noted for his religious art. This hangs in the Mr. and Mrs. C. H. Worcester collection.

J. P. Johnson, publisher of the *Union Star*, Union, Iowa, is sending news from Iowa.

Kenneth W. Porter, poet and author, Cambridge, Massachusetts. Member of the Council of the Community Church of Boston.

Fred M. Perkins, lives on a farm near Springfield, Illinois.

Marion Van Laningham, Fort Dodge, Iowa.

Mary Channell Stevens, lives at Staunton, Virginia.

Alma Leggett Lonsdale, Kansas City, Missouri.

Has The Church The Pattern For a New Social Order?

by JOHN R. SCOTFORD

APPARENTLY tomorrow is to be quite different from yesterday. We are groping towards a new social and economic organization of American life. What will the church contribute to the new pattern of human activity which is now being worked out? Have her centuries of experience given her any wisdom for the guidance of the state at the present moment?

Of course there are those who tell us that the church is simply a vestigial remnant of the long past. But these cynics forget their history. No human institution has turned as many sharp corners or survived as numerous difficult transitions as has the Christian church.

The fall of the Roman Empire was probably the greatest shock which civilization has ever received. It seemed as though every form of culture and every vestige of ordered life was doomed to perish at the hands of ruthless barbarians. Yet this startling change in its environment merely enhanced the power of the church.

To Capitalism

No economic change which we may see in our own time is likely to be nearly as revolutionary as the change from feudalism to capitalism. This shift was from a social order conceived in terms of personal relationships to one in which the exchange of goods and commodities occupied the first place. The church was deeply enmeshed in the old order as the largest of land-owners and therefore the holder of the greatest feudal responsibilities. And yet the church adjusted itself to the capitalistic system with remarkable ease.

IN EVERY Christian country save the United States and the British Dominions the church has at some time been despoiled of her lands and endowments. Yet the loss of worldly wealth has never been a serious blow to the Christian religion. The passing of political power and financial security has usually served as the prelude to a new outburst of spiritual zeal.

The record of the past would give the Christian church a lusty "expectancy of life" for the future. The years lend weight to any testimony which she may offer concerning present problems.

Here in America the church in the past has supplied the state with the pattern for its own organization.

Democracy

The conception of a self-governing democracy arrived on these shores when the passengers on the Mayflower drew up a covenant for the ordering of their common life. At the moment they were probably in

some doubt as to whether they were organizing a Congregational church or a British colony, but when the time came to separate the ecclesiastical and political bodies it was the success which they had enjoyed as a self-governing church which gave them the courage to set up a self-governing state. The free church blazed the trail for the free state.

OVER one hundred and fifty years later our fathers faced the problem of organizing the scattered colonies into a nation. They desired an effective democracy, but the pattern of the New England town meeting was impossible for a people scattered over such distances. Again they looked to the church, and found in the Presbyterian form of organization the type of representative democracy which the situation demanded.

At first the school house was built alongside the meeting house—and jointly supported. Until the beginning of the present century the major portion of the burden of providing the nation with colleges was borne by the church. Today the state has assumed the responsibility for education. The first libraries were sponsored by the church, and now every respectable community supports one through taxation. Hospitals were once a religious enterprise; today they are a public responsibility. The first social worker was the minister who carried on his heart the burden of the poor of his parish; recent months have seen an increasing assumption of responsibility for our welfare agencies by the various units of our government. Where the church leads the state is prone to go.

IN OUR own day there are two tendencies of American life which disturb many people—the growth of what we may call the cooperative commonwealth and the increasing practice of making certain benefits available to everyone regardless of their ability to pay for them. The experience of the church has light to shed upon the practicability of both of these developments.

Can Cooperation Come?

The passing of the frontier, the rise of the machine, the growth of cities have made it necessary for our people to live and work together in a more intimate way than ever before. The old selfish individualism in which each man sought his own personal advantage regardless of the interests of others is becoming increasingly impossible. Apparently we must evolve a social order in which the individual will be subordinated in considerable measure to the good of society as a whole. The question which troubles many people is,

"Can we have effective and efficient cooperation on a large scale without hopelessly cramping multitudes of personalities on the one hand and at the same time setting up ruthless dictators such as Mussolini and Hitler on the other? Can freedom exist in an industrialized and socialized state?"

TO THIS question the church can give a reassuring answer. In the United States the institutions of religion are wholly cooperative enterprises. No church can levy tribute upon any man's pocketbook, nor compel him to serve it in any way. Every ecclesiastical edifice is a monument to voluntary cooperation. Free-will offerings enable the church not only to pay its bills but also to carry on a ministry of Christian service throughout the world. But even more impressive than the financial support which it evokes is the interest, time and toil which multitudes of men and women freely spend in unpaid labor for the church. Nowhere can autocracy be more quickly checked than in the American church, for there is nothing to prevent anyone who is at all dissatisfied from walking out.

Spirit of Brotherhood

The church wins cooperation in two ways. It offers men a rich fellowship. The spirit of brotherhood predisposes people to help. But the second and perhaps the mightiest appeal is through the persuasive presentation of far-reaching purposes. The church offers to men the chance of participation in movements which are world-wide and age-long in their scope, thus becoming a link between the individual and the eternal.

THE state can have a similar degree of cooperation at the same price. Given the right atmosphere of personal recognition and approval men enjoy subordinating themselves to larger interests. But the state can only win the warmest loyalty as it associates itself with the highest ideals of men. A lofty purpose is necessary for intense and unselfish support.

Levelling Up

Another of the tides of the time is that which is working for what might be called the levelling-up of American life. This tendency is older and more far-reaching than many people realize. It began when our fathers reached the common-sense conclusion that a republic such as ours could not be successfully maintained if one part of our people could read and write while another part could not. It was practical considerations as well as our ideals which led to the setting up of the principle that every child was entitled to an education regardless of the ability of his parents to pay for it, and that the entire community, including the childless, should be taxed to make this possible. More recently many of our states have carried this principle further by affording aid from the general treasury to these communities which find themselves unable to maintain public schools of a certain grade

from their own resources. The argument for this step is that a child who grows up with a deficient education anywhere in the state is likely to become a liability to the entire commonwealth, and therefore it is to the interest of the state to guarantee a minimum of school facilities to every child within its borders.

A SIMILAR "levelling up" is on the way with regard to our facilities for safe-guarding health. In such an inter-dependent social order as ours the disease from which one man suffers threatens the health of all. This fact has led to the public control of contagious diseases. We are more slowly arriving at the conviction that any form of ill-health is a burden to society as a whole. The day when physical well-being was a boon enjoyed by the lucky and those who had the price to pay for it is rapidly passing. The time is fast approaching when the community will make available to everyone an adequate health service regardless of their ability to pay for it. And the justification of this step will be that society cannot afford to have unhealthy people around.

The Nation Cares for Life

During recent months our federal government has taken a step which has revolutionary implications by using its resources for the relief of hunger and other forms of need in local communities. The motive was largely one of necessity. In an industrial society it is not safe to have too many hungry men about. But behind this development there lies a principle which has far-reaching implications that the nation as a whole is responsible for the welfare of the individual. This may lead to something approximating the guarantee of a minimum subsistence to every man, woman and child in the country. We are already committed to educating people regardless of their ability to pay the bill; we are about half way towards caring for the sick on the same basis; the time is coming when men shall eat even though they do not work.

MANY people are greatly disturbed by this tendency to give people that for which they cannot pay. They fear that the incentive to labor will be taken away both from the prosperous who pay the taxes to support such programs and also from the recipients of such favors. They imagine that it is only the pinch of hunger which drives multitudes of men to work. They view with distrust a social order in which the good things of life are freely available to everyone regardless of the state of his finances.

Man Gives—Not To Get

BUT the church has been conducting its life in accordance with just such an economy for many years. Under our American system there is no appreciable connection between what a man gives to the church and what he gets from the church. The chief contributor and the church tramp who drops a

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Not All Things Flow

by W. J. LHAMON

AN ANCIENT philosopher summed up his teachings in the phrase "all things flow." He seems to have been the father of a crude and extreme theory of evolution. Change is everywhere. Nothing is stable. Today is not as yesterday and tomorrow will not be as today. One cannot set a stake and come back to it. One must keep moving with a moving world. And whither? Among the extremists who can tell?

Jumping Electrons

The theory in question embraces a catchy half truth. Things do change — some things, especially material things. The physicists are telling us amazing stories about atoms, for instance, and their tiny worlds of protons and electrons and neurons and ions, and their movements, each atom a miniature solar system within itself, and the incredible speeds with which some parts of them rush off into space when properly bumped against by certain "radio-active particles"—thirty thousand miles a second at a modest jump! And even more interesting still they are telling us that when one gets down among such other worlds he cannot any longer count on the laws of cause and effect, but only "statistical averages," so fickle are these less than microscopic existences. Thus the old assumption of the individual atom has gone forever. This in itself is a remarkable change, and it lies at the very bottom of scientific thinking so that there must be changes all along the line of physical theory. This only as an example by way of illustration.

THE theory of evolution, so dreaded and so "knocked" only a few years ago, has caught the imagination of the more progressive religious thinkers and teachers to such an extent that they see change everywhere and in everything, and without limit. They see it in mechanics, society, politics,

religion. Faith is placed in a process. The world is growing better because it is changing. "All things flow," and it is assumed that they flow toward a millennium. But things do not, as it happens, always flow in the same direction, that is, toward the better. To assume that they do results in unwarranted optimism. There are rivers that flow outward or inward according to the tides of the sea, and there are tides in history that bring regression as well as progress. There are forces of destruction at work constantly side by side with the forces of construction, and if one must limit his teaching to a philosophy of change

or our fulcrum, if we would move the world. Our preaching foundations must be laid, if they are well laid, on "things that cannot be shaken."

One does not ask the out and out materialist to grant him this since all material things can, quite possibly at least, be shaken. In evolutionary ways they may move up or down, or for all pragmatic purposes they may be entirely liquidated. It is when one moves over into the realm of the conceptual, the imponderable, the intangible, the spiritual, that he finds the everlastingly stable, the something that cannot be shaken, his fundamental *pou sto*.

Consummation

*The final issue
Of our poignant woes
Is like the perfume
Of a thorn-stemmed rose.*

MARY CHANNELL STEVENS

he cannot be much of an optimist. There is a "flow" toward degeneracy. St. Paul discovered it in the Roman Empire and characterized it as "a thralldom to decay." In the last verses of the first chapter of the Roman letter he placed in burning words an everlasting brand of shame and horror on the face of the Greco-Roman civilization which he knew well by actual contact. He declared that the people who practice such things (as he had so mercilessly listed) "deserve death." Rome deserved death, and Rome died. Whatever evolution was abroad did not save her. Her prominence made her the symbol of a hundred nations like her.

Pou Sto Needed

For the time being we have had, perhaps, sermons enough glorifying progress per se. We need for awhile at least to go back to Archimedes and with him demand a *pou sto*, a place to set our foot,

TAKE mathematics. There are its axioms, its fundamentals, the same yesterday, today and forever. Two and two are four, and the formula does not change. The binomial theorem is today the same as in the days of Euclid and it seems good for all eternity. Figures may lie but never of their own free will.

Then there is logic. From certain premises certain conclusions must follow. There may not be much formal logic abroad but people do reach certain conclusions based on certain assumed premises. Even humor and satire must be rooted in some hidden logic in order to be humorous and satirical. Dean Swift refused to study logic in his college days, so the story goes, but somehow he got enough logic together to write Gulliver's Travels, a most charming, cutting piece of satire.

AS THE mathematician and logician must revert constantly to their unchanging fundamentals so must the religious teacher. Much of our New Testament was written in times of distress. Quite frequently the early disciples of Christ were faced with relentless persecution. Naturally they sought comfort in a group of certainties. To

them Jesus was a reality, "the same yesterday, today and forever." He was "the Alpha and the Omega, the first and the last, which is, and which was, and which is to come, the Almighty." The book of Revelation was the product of a reign of terror but it has a high optimism based on faith in the One who could say, "I am he that liveth and was dead; and behold, I am alive forevermore. Amen." They were triumphant Christians who in the reign of Domitian could write so rapturously of Jesus as to say, "He is the faithful witness, the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father—to him be glory and dominion forever and ever." Higher than that the sense of spiritual security had never risen. Can we bring it back today? In one way only. We must reach the assurance that in a changing world there are unchanging realities, and that Jesus, the Christ, is among those realities.

Unchanging Realities

One cannot name all the unchanging realities of the spiritual world with which religion must deal. But a select few of them may be taken by way of suggestion.

FIRST; There are sin and holiness. Sin is forever the same, forever selfish, hard-faced, rebellious and loveless and unlovely. A lie is a lie, and theft is theft, and murder is murder, and all are shameful and dangerous and "exceeding sinful." Ways and motives and methods and conditions of sinning may change, but underneath there are the sins, deadly, poisonous, like "adders in the path" of the soul, with all the prophets and all the lawgivers of all the ages saying, "Thou shalt not."

BUT just here we meet a Pauline paradox. Where sin abounds grace much more abounds. For sin there is a gracious cure. One may repent. One may be forgiven. One

may be restored. The prodigal may come back. The father may run to meet him, may kiss him, may clothe him anew with rings and robes of the old homestead. For him there may be a feast with "music and dancing," the joy of restoration, the everlasting reality and fact of atonement. "Depths of love are atonement's depths," says Longfellow in his "Children of the Lord's Supper." Jesus never used the word atonement but he did what was better; he pictured it in his parable of the Prodigal's Return as an integral, changeless part of his plan. Repentance, forgiveness, restoration—there are the gracious, joyous, saving steps in the way of life. "The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord."

OVER against sin there is "the beauty of holiness." It holds a charm and a challenge that are perennial. The man who wraps his face in his mantle and hears that he may heed "the still, small voice of God" has an immortal claim on the admiration of men. The first apostles said, "We must obey God rather than men," and love and history do not forget them. St. Paul said, "For me to live is Christ; to die is gain." His was a life of treasured holiness, unaffected by time, uncorrupted by "moth and rust."

Spirit Fruits

Then there are the fruits of the spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith,"—these may be neglected but they are not threadbare. They belong in the same realm where truth, beauty and goodness reign forever.

Even in a popular magazine, Harpers, August issue, one finds a wistful kind of reversion to Secretary Wallace's plea for "a new spirit of cooperation," which could be nothing less than the old, old spirit of Christian brotherliness; and together with that a suggestion that "the Sermon on the Mount may be a timely doctrine for us."



A Woodland Shrine

ON THE Wisconsin-Michigan boundary line, in the heart of the north woods, stands a white birch cross on an old pine stump with a background of balsams and white pines, where summer tourists worship during July and August.

This woodland shrine is located at the rear of the parsonage lot of the Community Church, of Land O'Lakes, Wisconsin, where Claude W. Warren is pastor.

SOME old pine logs serve as seats for the congregation. A sawdust trail winding for 300 yards through a pine grove leads from the highway to the shrine. As the worshippers take seats they hear music from a small organ concealed by the trees back of the cross. The quiet stillness of the forest, the sweet smell of the pines, the sight of the white cross against a green background and the soft music of familiar hymn tunes put us quickly in the mood of worship. Soon the children's choir in white surplices emerges from an opening in the trees followed by the minister, singing the processional hymn, "Fairest Lord Jesus."

ARUSTIC box with copies of Scripture, IMITATION OF CHRIST, and other devotional books is available for those who visit the shrine on week days for a half hour of meditation and prayer. Many tourists have visited the shrine this past summer. Letters received after they returned home testify to the spiritual benefits received. The shrine has also been used for baptisms and wedding ceremonies.

Russia Today . . .

By **BURRIS JENKINS**

SHE came up to the side of my automobile with a lot of other children. Our party had gone in to see and hear a Russian church service, and I sat outside with the chauffeur. Too much walking and standing for me. The children always gather about a parked car to examine all the dials and gadgets. The chauffeurs try to drive them away, but cannot. As soon as the drivers see that I like the children, they begin explaining the dials to the boys, while the girls look on amused but aloof.

This dear child of ten or eleven, tall for her age, slender, dark-haired, with big brown eyes, barefoot, while not typical of young Russia as a whole, nevertheless pictured to me the higher type of this people, its mysticism, its artistic qualities, the spirituelle side of its nature which is very strong. She carried some pine blocks in her hand, round one of which was a piece of paper. I reached for them, unfolded the paper and saw a good pencilled sketch of Stalin lithographed. I held it up, and the children all shouted "Stalin! Stalin!" I handed it back to her and she folded it about the block. After a while she made up her mind to give me the picture, handed it back and tried to indicate that it was for me, talking shyly, but rapidly. I shook my head, and motioned to herself, tried to think of the word for "no," remembered that when in Russian you spell yes, you spell it "D—a," when you spell no, you just sort of spit; but I couldn't remember just how to spit; still I conveyed the meaning. She protested that she wanted me to have it, and I saw she wouldn't like it if I didn't. So I put it into my inside pocket, drew her to me, kissed her hand, and seeing she was not at all frightened, kissed her cheek. After that she stood about, rather in the background, and while the others shouted and jabbered loudly, looked everywhere

but at me, except now and then, not embarrassed but shy; and when we drove away, her big eyes met mine fearlessly and she waved her little hand happily. Neither she nor I will ever forget the fugitive meeting.

Poor But Shod

Yes, Russia is still poverty-stricken, but emerging from poverty; barefoot, but with many more shoes—especially tennis shoes—than she had five years ago.

I have seen much more of Leningrad and Moscow on this visit than I saw in 1929 and 1930 both put together, partly because I myself was in better condition to get about, but mostly because motor cars are available in much increased numbers. The old droshky is almost gone. Living conditions, food-supply, and all accommodations have greatly improved. These people have learned, too, how to cater to European travellers. Hitherto I was eager to get out of Russia and breathed a sigh of relief when I crossed the border. We all did. This time, I am in no such hurry to leave, and never hungry.

MOSCOW has improved more than Leningrad, but Leningrad looks ten times better than when I last saw it in 1929. Streets were then torn up, cobble-stones piled everywhere, while temporary pavements of crushed rock and broken brick were being laid; these same streets are now smoothly paved with asphalt and wood-blocks. Buildings from which the stucco was peeling off showing the rough red brick have been re-plastered and painted. Not all the cobble-paved streets are gone, and not all the buildings have been repaired, but the difference strikes an observer at once.

EVEN more noticeable is the change in the appearance of the people. Still plainly dressed, most of them very plainly, yet they are no longer ragged. Most of them are

shod, even if only with rubber-soles, but still shod. Much more leather appears in their foot-gear. Faces have changed noticeably, too, less anxiety, less fear. Whoever came to Russia and saw no smiles never travelled with me. I saw them all about. Whoever came and saw none but starved children did not go where I went. I saw in Leningrad one little boy so bow-legged that I thought he must have had rickets in the past; but I saw thousands of children, some chubby and some slender—many American children are slender—but all, I'll swear, well-fed.

Joyous Youth

Yesterday I saw a hundred and thirty thousand young people in shorts and colored blouses parading into the Red-Square at Moscow. My hotel room has a verandah which overlooks the Opera Square; and they came pouring into it from seven different streets in battalions of over two hundred each (we counted) in a riot of different colored jackets above their ivory bare legs—red, blue, green, old rose, yellow, orchid, jaunty little caps of the same color set a-cock on the heads of the girls, the boys mostly bare-headed, and thousands of many-colored banners and pennants fluttering. They paused, massed, rested, and to a degree broke ranks under our window. It was the annual show of athletic young Komsomols—16 to 23—which takes place all over the Soviet Union. In every city, town, village, the same thing went on at the same hour. I can give no adequate picture of that vast massed army of youth, as big as some of the armies that fought historic battles in our Civil War.

AT least fifty thousand of them rested for an hour and awaited their turn, in our square. They sang, they danced, the folk-dances of Russia, boys and girls separate, while a ring round them clapped

the time. They played leap-frog. They would single out one now and then as a mark of affection, and toss her, or him, most often her, above their heads in a hundred hands, as if in a blanket. No militarism. No sex-consciousness. I saw only one boy put his arm about a girl, and then it was as if it were another boy. No smiles in Russia? That fellow should go with me. And such youth and vigor!

Soviet Progress

Yesterday a woman came to our hotel to call upon an acquaintance in our party, bringing her son of ten. When we got an interpreter she told us she was head of her department in her factory. She gets 400 rubles a month. Her husband gets 600. That is a princely wage for Russia. Very few except literary men, artists, actors, specialists of various kinds in engineering, get such salaries. Now and then, when we see a private motor car, we cry, "Does he look like an author?" This woman said that she and her husband spend all of their 1000 rubles. She was well dressed. They save nothing. Why should they? They couldn't invest it. Rainy day? The state takes care of them on rainy days. Doctors, hospitals, all paid for. Unemployment? There is no such thing. Too much work for the number of hands to do it. They need all kinds of consumers' goods. They need Woolworth stores. Old age? Pensioned by the government. Economic fear? All gone. That is why the people of Moscow look so serene. Oh, there is poverty left, yes, and hunger, no doubt. But the Soviet Union has gone ahead in the last five years. I did not need Walter Duranty, nor the American ambassador, both of whom I have seen, nor anybody else to tell me that. I see it.

BY the way, Mr. William Bullitt, of Yale, in the late thirties, I'd guess, stands ace-high among the diplomatic corps in Moscow. All the others have been inclined to stand aloof, suspicious, offish. Not so Bullitt. He made his place with the Russians way back there in 1918-1919, when Wilson and Lloyd George sent him up here, and

afterward refused to listen to him or even see him, repudiated him. But he bided his time, and along came Mr. Franklin Roosevelt, carrying on the spirit of the Wilson policies, and made him Ambassador to Russia. Now his day has come, intimate of Stalin and Kalenin, and all the chiefs. And you can bet he is in on the trade arrangements.

American Embassy

You ought to see the gorgeous new facade they are building in front of the old palace which is to be our embassy. You ought to imag-

A Very Young Man's Wish

*When in the final sleep
Stilled is my voice
May there be ten to weep—
Or to rejoice.*

KENNETH W. PORTER

ine how it will look, when a new street is opened up for an approach to the huge columns which form that facade. You ought to see the ambassador's residence—I venture he rents it for a song—with huge columns on a porch that swells out like a drum. You'd almost think it was built for an old southern American mansion. We went for afternoon tea, but no tea. Things much more cheering than this everlasting Russian tea, and a jazz-orchestra, yes sir, saxophones and muted clarionets, and the young ambassador with the other young folks dancing on a floor two or three hundred years old, perhaps, but polished and hard as steel plate. He has lately been teaching the officers of the Red Army to play polo; and two teams of them have played their first game, with him as referee. He says they promise well, and, if given proper horses, can compete in international games in a few years. He is also patronizing baseball.

THE new subway is burrowing its way under Moscow. You can see, too, where it is crawling along

under the walls of the Kremlin, through the Kremlin Park. (They are tearing down most of the old Chinese Wall, built to keep out the Tartars.) They expect to finish one section of the subway by November. They certainly need it. The crowds that pack the cars, hang on by the rods, anyway to get on, are even worse than in 1929. Moscow now has 3,700,000 population. Of the 160 millions in the Soviet Union, I'm told 100 millions are under twenty-four years of age! How they can ever finish the subway by November, I don't see. I watch the trucks drive into the construction yard loaded with crushed rock, men shovelling the load out by hand, women sieving sand, carrying mortar by hand on flat hods, and wonder if, by these primitive methods, they can ever get it done; but they say they can. They have not made good on all they promised in their first five-year plan, but they've made good on a lot of it. They've gone ahead. If only the world will let them alone to work like beavers, clumsily, sometimes lazily, but fairly steadily—and such schools of workers—they will get a lot of things done. If only Japan will let them alone—and the best non-Russian authorities I can reach guess there will be no Russo-Japanese war in the near future—they will go ahead eminently further in their second five-year plan. There is not a threat to the stability of the government from within; not a sign of dissatisfaction.

THEIR government suits them. It would never suit us. Why not let them alone, to have any kind of government they choose? Finland, which used to be part of Russia and which shook free in 1918, is succeeding under a republican form of government. We could see prosperity all round us in Helsingfors and in what we call "Little Finland." Little? Of the 27 countries of Europe it is sixth largest, 1000 miles long by 400 to 500 wide. Every country to its own choice of governments.

U. S. Visits U. S. S. R.

Tell most American visitors that you hope the Soviets will be let

alone, and given what they most desire, peace, and the Americans look solemn and shake their heads. Hundreds of Americans are pouring in here, mostly via the Baltic, Sweden, and Helsingfors. They say, these Americans, "Yes, but if they're left alone, they'll fill the world with their communist propaganda." Then you reply, "Let them, and they can't overturn the British government, nor our own, in a thousand years, and further than that, I cannot prophesy. America will never go communist in this millennium. The whole thing is too foreign to our ways." Then says the American business man, "Yes, but give them ten or fifteen years, and these people will raise the standard of living above that of American workers, and create dissatisfaction among American industrial classes." Ah, there's the rub, is it? Nothing to do then, but hurry up and give a fair share of the profits of industry to the American worker, is there?

MY little girl by the auto, and all her kind, have been forgotten for nearly a thousand years in Russia. Now she stands there barefoot, slender, beautiful, her eyes wistful, mystical, wondering, but quietly happy and anticipatory. Let her alone, to grow, to rise, slowly, bumblingly, but surely. The best comparison to draw is that between these Russians and the American Negroes, both of them emancipated from serfdom, or slavery, in the sixties of the last century. We cannot expect them to arise with machinelike efficiency and with trip-hammer power; but to arise, on that both are bent, and both are succeeding, the Russians rather the faster of the two because given a freer hand.

Youth Number

The demand has been so great for the Youth Number, July 21st, of THE CHRISTIAN COMMUNITY, that we are sending this S. O. S. to ask subscribers to return any copies they can spare to the editorial office of THE CHRISTIAN COMMUNITY.

—The Editor

My Philosophy of Life

By EMERSON O. BRADSHAW

"CONSCIOUSNESS of God as a reality in human experience." Shall I include this in my philosophy of life? If so, what does it mean? What good will it do me? How shall I become conscious of God? Where shall I go to look for him? Isaiah located God as "he that sitteth upon the circle of the earth," as the one who "stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in"—the business manager of the universe, as Professor Kirtley Mather of Harvard would say.

COMFORTING thought, this. Yes, it is a bit anthropomorphic. So also is the picture contained in the words that "underneath are the everlasting arms"; and that when of necessity we must sleep, we may rest in the thought that this Something in control of things "neither slumbers nor sleeps." The rank and file have always held some form of this view, which is to take the first step in becoming conscious of "God as a reality in human experience."

AFTER all, the universe is not a thing that human beings can do much about. We cannot change it or improve it. We can have little to do with its on-going processes. We can, however, accept it, try to understand it, and do our utmost to make ourselves a part of it. It will take us in if we try to get in; otherwise, it will roll on without us. We are lost if we do not make a strenuous effort to gear into its eternal processes, and make ourselves available to the part of it to which we are spiritually related.

SHALL we also accept the prophetic point of view that the greatest thing about man is the God element in him; that which, in cooperation with God, enables him to manage himself better in the social world in which he lives; that which caused the prophets to say, "Ye are the sons of God," "Ye are also his offspring."

"Created in his likeness" and image." Spiritual kinship with God is therefore conceded by the world's greatest religionists. Not worms of the dust are we, but sons of God is their finding. Jesus greatly intensified this emphasis by addressing God as Father.

IS IT true that the righteous win out in this God-conscious universe and that the unrighteous lose out? So say the experienced prophets of religion. "He giveth power to the faint, and to them that have no might he increaseth strength." "They that wait upon the Lord shall renew their strength." God goes along with those who practice right living and who seek his presence. On the other hand "he bringeth the haughty princes to nothing," and "maketh the unjust judges of the earth as vanity." The unrighteous lose out and the righteous become "workers together with God." We are permitted to take our choice.

SHOULD not my philosophy of life include the idea of a Being friendly toward all who live according to its laws and practice its presence; One with whom a vital comradeship may be established by reflecting in attitude and act the spirit of love toward all men and toward God; One in whose universe wrong doers and workers of iniquity will eventually be penalized; One with whom I may maintain a consciousness of kinship far more real than the kinship of blood? Should not such a relationship reveal to me my full birthright as an heir of God and a joint heir with Christ; a fellowship so intimate that I may find my strength increased and my vision extended to include the far horizons of the kingdom of God?

Eddy In China

Sherwood Eddy is taking a three-months' tour of the colleges and universities in China. "The Interpretation of Christianity as a Way of Meeting the Difficulties of Life" is given as the purpose of this visit.



"Christ in the Temple" by Heinrich Hofmann

The Way of Christ

By James Thayer Addison. Houghton Mifflin Co. pp. 163.

RARELY has the reviewer read a more delightful book. It is so simple, yet so manifestly sincere, that the reader is prone even to overlook such a matter as the anachronism which says the Jews in Amos' day had churches, whereas as a matter of fact even the synagogues out of which our Christian churches grew, did not exist at that time. One of the blessings of the captivity was the gift to the Jews and to the world of these democratic local centers of religious instruction and culture. And again, one is anxious to overlook the importance attached to baptism. It is not the gateway to the church fellowship, as the author says, but he is writing for Episcopalians and that is sound doctrine with most of them. Not a few too would take issue with the mode of administer-

ing the rite suggested in the book. Other minor disagreements could be pointed out.

THESE and similar matters, however, will easily be overlooked in sincere appreciation of the positive teaching of the book. Intended for eleven year olds and to be used for confirmation purposes, for church school classes, and similar groups, it will be found exceedingly helpful in family worship groups and in discussion groups of various kinds.

OF course, the book does not cover all the subjects a modern Christian is interested in. Its social message for instance is limping, but as a handbook of personal religion, honest, straightforward, simple, it is unsurpassed by anything the reviewer knows of in the same compass.

—W. A. Harper.

Historical Stories

HUGH AND DENIS.

By Edna Becker. The Caxton Printers, Ltd., Caldwell, Idaho.

IN writing a review of a child's book the reviewer is handicapped because he knows no child will read his review and yet, in this case, the reviewer can be certain he had a book that will interest adults as well as children. Edna Becker tells the story of two boys of the Middle Ages. She uses for her background an old feudal castle, which she explains in detail as to structure. She also explains indirectly the feudal system of ancient times which has always been a bugbear to so many young students of history.

STORIES of knights are usually so romantic to the nth degree and the reader expects them to be unreal, yet in this book we feel that knights were real human beings. The author has given us the ideas of the two boys as they considered

the high calling of the warrior of their day. Hugh, the older of the two, goes through the period of apprenticeship, that is, being a squire to a knight, and is finally knighted. His life, as his little adventures come up, presents us history in a pleasant way. Such a book might serve as a help in teaching history and, certainly, a great help to the adult who wants a little honesty and sincerity in the stories he has to read to his children.

—Raymond Kresensky.

Cardinal Mercier

JOHN A. GADE who is a native of Cambridge, Massachusetts, and a Harvard graduate, has written a beautiful account of the life of the most outstanding Cardinal of the modern world. "The Life of Cardinal Mercier," published by Charles Scribners and Sons, New York, is a book every churchman should read.

No Protestant has ever more sympathetically recorded the life and experiences of a Roman churchman. Mr. Gade was a member of the Commission of Relief for Belgium in 1916. He entered diplomatic service and has been decorated by Belgium and France.

When the Germans ploughed through Belgium in 1914 it was Cardinal Mercier who obstructed the advance of the military. He was prepared for much outstanding obstruction by a life completely devoted to the life of his people. Born among them and nurtured in the district, he was trusted beyond anyone else by his people.

HIS work at Louvain and more especially as President of the Institut Supérieur de Philosophie, had placed him in the front rank of philosophers, especially among the Thomists and scholastics. Thomas Aquinas furnished the inspiration for his Institute and from here he was selected as Cardinal. He has influenced the whole world toward the Thomists.

His visit to America was a pageant of respect from Roman and Protestant alike. It is said this

could hardly have happened in Europe.

It was Herbert Hoover as Relief Administrator who first introduced the American spirit to Cardinal Mercier. Certainly no man stood out above party, race or religion as did Cardinal Mercier during the World War.

THIS readable book bears the "Imprimatur" of Patrick Cardinal Hayes, Archbishop of New York, and of Arthur J. Scanlan, S. T. D., Censor Librorum. In preparing this full and authoritative biography of this eminent Belgian, Mr. Gade has had the assistance of Cardinal Mercier's sister-in-law, Madame Leon Mercier and also the Cardinal's nephew and literary executor, the Abbe Joseph Mercier.

CARDINAL MERCIER was buried in the Cathedral of Malines from which he had inveighed against oppression, injustice, and for international *right* over against *might* all during the bloodiest war of history. He was a great Christian, a great peace-lover, a noble philosopher and a human genius of the first order. The book is illustrated and carefully documented. It is for the layman as well as the priest. No more human document of a well-ordered life has been given us recently.

R. E. S.

From Switzerland

(Continued from page 5)

are all representative of the same general Church bodies—is now not left to chance; and the Hertenstein meeting of our consultative group dealt with plans looking toward the effective organization of the three world conferences now definitely in sight. These are "Stockholm" and "Lausanne" in 1937, and the I. M. C. ("Jerusalem") in 1938.

THE outcome of the deliberations at Hertenstein on the nature of the program for "Lausanne" was the appointment of three commissions to prepare reports. The first of these is to deal with "The Ministry and the Sacrament." Its

chairman is the Bishop of Gloucester, Anglican, and its Secretary, Dr. Dunkerley, Congregational (the latter being the son of "John Oxenham"). The second is on "The Church and the Word." Its chairman is Dr. Zoellner and its secretary, Dr. Sasse — both Lutherans from Germany. The third—a new commission not previously contemplated—deals with the "Empirical Approaches to Unity" and has as its chairman, Dean Willard Sperry of Harvard, Congregational, and as its secretary, Rev. Floyd Tomkins, Episcopal. Although the membership of each commission is international in composition, for practical purposes the first will work in England in the English tongue, the second in Germany and Scandinavia in German, and the third in the United States in "American."

THIS meeting of the Continuation committee, the first since 1931, was again accompanied by a youth conference, made possible through the activity of Canon Tislington Tatlow of England. The student visitors attended the meetings of the Committee and then had their own sessions in addition. They were asked to bring a report from the latter and in presenting it they ventured to make a number of very interesting suggestions. First they asked for a more close and effective relationship between the various world movements of the churches, next for a more practical approach to the problem of unity. Here European youth supported the American suggestions which had been somewhat coolly received by their seniors. The third suggestion of the juniors was that there should be more of their age in the conference membership. Further they suggested more publicity for the work of the movement; the employment of a traveling secretary who might bring groups in various lands into touch with the progress of specific Church unity programs; and lastly definite plans for the ultimate creation of a world council of non-Roman Christendom which would have as departments all the activities now embraced by the existing organizations.

Possibly more significant than even these suggestions was the clear evidence that the younger members of the group were deeply conscious of the conflict between the Church and the world, and leaned distinctly in the direction of the Barthian conception of the nature and function of the Church. They felt the terrific pressure of Communism and Nationalism.

THE Continuation Committee was reconstituted in the final business sessions and some additions made to the Executive Committee in an effort to widen its representative character and to reduce the present preponderance of British Anglicans in the control of the movement. The initiative in this matter was taken by the Anglicans; it did not represent a partisan struggle for position on the part of the non-Anglican continental delegates or the Americans. Important elections to the Executive Committee included Bishop Fred B. Fisher, formerly of the Methodist Church in India, now of Detroit, Michigan; Dr. C. Merle d'Aubigny of France; and Dr. Luke Wiseman of England.

AS ONE who attended the 1927 Conference in Lausanne and has attended practically every meeting of the Continuation Committee since, I should like to close this brief account by stating that I see genuine hope for progress through this movement despite the impatience which is often displayed concerning it, particularly by American churchmen. It moves slowly: but it is moving. And the spirit of God is definitely manifested in it. We may well look forward to 1937 as a possible major step forward.

—Henry Smith Leiper.

Pith and Point

"We used to think it honorable to pay debts; now we think it smart to beat them. A man used to have to care for h'mself; now we think his care a public problem."—*Arthur M. Hyde, former Secretary of Agriculture.*



Save The Children

By Alva W. Taylor

WORKERS for Save The Children Fund met at Clear Creek Springs, in the Kentucky mountains near Pineville, in July, to compare notes, exchange ideas and canvass the fields of possible help for their work. Several officials of state charitable and welfare organizations met with them as well as a number of good citizens from communities in the mountains.

Mothers Need Help

IN common with all other such social welfare organizations Save The Children is suffering from loss of income because contributors think the FERA will provide for every one. After FERA has done its best the mountain children are still in great need of shoes and school books, cod liver oil and many incidentals of which they are deprived on the rocky hillside farms of their families. Their mothers are just now in great need of glass fruit jars for canning and many a home could be relieved of dread pellagra with a few dimes worth of yeast. Hundreds of the families live up remote coves and valleys, into which the canning program of the FERA will not reach.

Children Need Help

IN time the New Deal may make it possible for thousands of these mountain families who are now in need to move on to better land. But their children are beleaguered today and will be for some time, and brighter eyed, finer little American children cannot be found. All they need is a chance as any mountain school witnesses. Lincoln Memorial

at Cumberland Gap is attended by 135 young people from Claiborn county alone—a county that was almost wholly illiterate before Lincoln came to it.

THE Save The Children Fund is the only voluntary social welfare agency at work in stations in Tennessee and Kentucky.

Pictures Reveal Need

IT has distributed thousands of garments, school text books, Christmas story books, school shoes, fruit jars for canning, packets of seeds for gardens, and sent in cod liver oil and yeast for hundreds who needed such medication. It has provided school lunches, kept 2,000 children in school, enlisted the help of teachers, county officials and many others. It has won the goodwill and cooperation of all those at every station where it works who have an interest in their less fortunate neighbors. It is a community work and it touches all the life of the people by ministering to the welfare of the little ones.



Liberty College

In El Salvador, C. A.

carries on educational missions to a needy people. Its work has been investigated and endorsed by competent people sent out from the United States. Dr. and Mrs. E. L. Humphrey have spoken in many community and federated churches, and many of these churches contribute. Write for particulars to

REV. E. H. GEBERT

American Representative

Liberty College

Longview, Washington

The Story of Service

Anniversary

The fifteenth anniversary of the Jennings Union Church, located in a suburb of St. Louis, Missouri, was celebrated in September. The inspiration for the forming of this independent church was received from one of the conferences of the Community Church Workers of the U. S. A. and the church was greatly assisted during its earlier years by Mr. McGaughey, a former field worker for that organization. In addition to its regular weekly church paper "Gleanings," of which Sterling D. Fox is editor, the church is now publishing a new monthly magazine. A. Asher is minister.

Wyoming

The Independent Church at Saratoga, Wyoming, of which Arthur Campbell is pastor, reports fine activity. It is sponsoring both the Boy and Girl Scouts of the community and has the "best Sunday School in town."

New Building

The Community Church (Negro) of Gary, Indiana, is carrying on an active program under the leadership of its minister, Clarence O. Greene. The church plans a finance campaign on its new building debt in the near future.

Resigns

Dr. Hugh S. Magill has resigned as general secretary of the International Council of Religious Education, which he has served in this capacity for 12 years, to become the chief administrative officer of the American Federation of Utility Investors in the capacity of president of that organization.

Riverside Progress

The Riverside Church, of New York City, recently reported its membership as 2,344, having received 257 new members during the past year. The Business and Professional Women's Club of Riverside Church is happy in the ownership of a charming lodge on Bear

Mountain. The artistic cabin, constructed of huge native boulders, has been christened "Riverside Lodge" and will be available, summer or winter, to members of the Club at reasonable rates, providing a quiet, restful refuge overlooking the Hudson river.

Vagabonding

A vagabond trip around the world is being made by Merrill S. Tope, minister of the Community Church of Fox Lake, Illinois, and his wife. The church has granted Mr. and Mrs. Tope a four months' leave of absence and they left on October 6 on the American-Hawaiian Line. The purpose of the trip is for study as well as travel.

Status

*Beyond death's outer borderland
A late soul quailed with fear.
"Please, let me hold your guiding hand!"
She said to a fair soul near,
"You are so brave and unafraid—
On earth, I was even so,
Knew homage and wealth and
was obeyed,
Even feared where I did go.
Somehow, you who are so kind
Seem strangely familiar, too."
"I should! For in the world we
left behind
I washed your clothes for you!"*

ALMA LEGGETT LONSDALE

Use Pictures

"The Book Goes Forth" is a new illustrated lecture on the Bible which is made available to churches without rental charge by the American Bible Society, Astor Place, New York City. Forty-seven beautifully colored slides tell the story of the influence of the Bible from centers in the United States, Latin America, the Near East and the Far East.

Peace Contest

Many boys and girls from 14 to 18 years of age in Illinois and Ohio are preparing for the annual series of Prince of Peace Declamation

Contests conducted under the auspices of the Councils of Churches. In addition to the awards of bronze, silver and gold medals college scholarships are being offered to the winners. Entries close November 4. Further information may be obtained from Robert E. Pugh, contest director, Box 525, Springfield, Illinois; and from the Ohio Council of Churches, 44 East Broad St., Columbus, Ohio.

Social Prayers

"Prayers for Self and Society" will satisfy a real need on the part of ministers and laymen who are desirous of a group of social prayers in convenient, attractive booklet form. Included in the volume are prayers for a Christian social order, for slum clearance, for all mothers, for peace among the nations, for the sin of lynching, for the presence of God, for labor, for a moment of silence, and confession. James Myers, Industrial Secretary, Federal Council of Churches, explains in the foreword that he offers these prayers in the belief that the social gospel and the individual gospel are one; and in the conviction that as we really come to understand the spirit and teachings of Jesus, we shall be on fire to help build the ideal social order, the Kingdom of God on earth.

COUNCIL OF WOMEN FOR HOME MISSIONS

Correlating agency of 23 women's national home mission boards of the United States and Canada, for consultation and cooperation in action in unifying programs and promoting projects which they agree to carry on interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

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New York City

Fall Religious Radio

The Sunday radio programs, sponsored by the Federal Council, will have the following six months' schedule, beginning October 7:

10:00-10:30 a. m. WEAJ and the Red Network. The Radio Pulpit. Dr. S. Parkes Cadman.

1:30-2:00 p. m. WJZ and the Blue Network. National Youth Radio Conference. Dr. Daniel A. Poling.

3:30-4:00 p. m. WJZ and the Blue Network. National Vespers. Dr. Harry Emerson Fosdick.

WJZ will still continue the regular morning devotions at 8:00 each weekday morning and WEAJ will offer the midweek hymn sing at 6:15 p. m. on Tuesday evenings.

Iowa To Confer

A meeting of the executive committee and a few other friends of the Conference of United Churches of Iowa was held September 14, at the Congregational church in Grinnell. Rev. Clifton E. Rash, pastor of the First Federated Church of Des Moines, extended an invitation to the Executive Committee to hold their next state conference at that church. A committee consisting of Clifton E. Rash, Des Moines; M. T. Mendenhall, pastor of the Community Church, Gilman, and C. G. Stanfield, pastor of the Federated Church, Union, was named to work in cooperation with the secretary of the conference, J. P. Johnson, Union, to arrange for the conference which will probably be held the latter part of October.

In Memoriam

The Memorial Service for Dr. Edwin P. Farnham was held at the Community Church, of Great Neck, N. Y., Sunday, June 17. Dr. Farnham served as pastor of the Great Neck Community Church from 1919 to 1929 and was pastor emeritus from 1929 to 1934. Those taking part in the service were H. Lincoln MacKenzie, minister of the Great Neck Community Church; George A. Clarke, pastor of the Emmanuel Baptist Church, of Brooklyn; Chas. H. Sears, general secretary of the Baptist Church Extension Society; Peter C. Wright, executive secre-

tary of the Ministers and Missionaries Benefit Board; Herbert H. Field, president of the Brooklyn Clerical Union; and A. Bruce Bielaski, member of the Building Committee of the Community Church.

Convention Speaker

Moses T. Mendenhall, pastor of the Community Church, Gilman, delivered the closing challenge on the theme, "We Must Not Fail" at the Marshall County Sunday School convention at Bangor, on Thursday, September 6.

Institute

J. Frank Moore is cooperating with the head of the Department of Religious Education of the State University, Iowa City, in a series of special meetings November 4 at his church designed to make religious life more appealing to the lay members of the church. This church has over 700 members and is one of the strong community churches of the state.

Evolutions and Revolutions

The people of El Salvador claim that although their country is small they can occasionally boast of Great Things: great revolutions, great storms, great explosions, great earthquakes, great volcanic eruptions. Several months ago an enormous explosion of 80 boxes of dynamite weighing 80 pounds each occurred in La Libertad, 50 miles from Cojutepeque. Many lives were lost, thousands of sacks of coffee were burned up, about a hundred barrels of gasoline exploded and ran out to sea on fire. There was fire above and below and out to sea for a considerable distance.

In June of this year a great storm came from the Pacific Ocean and swept over the western two-thirds of Salvador; one of the worst ever. The introduction came on the third and fourth of June; the real thing arrived on the fifth and lingered until the tenth. About four thousand lives were lost in Salvador; towns and villages along the rivers were washed away. In Cojutepeque, there were few casualties but many

adobe walls were wet and fell down; large trees were blown down; and all communication by telegraph, telephone, auto roads, and railroad was cut off.

It is in this town of Cojutepeque that Liberty College has stood for many years, weathering storms of the elements, financial storms, and periods of stress and worry, all of which required the strength and faith of leaders such as Mr. and Mrs. E. L. Humphrey who have directed the work through the years and their friends in America who have helped in this enterprise. One of the greatest needs of Central America is just such centers as this where boys and girls are given the right start in life. The Humphreys came to Salvador to create a wholesome center for children. Hundreds have already come under the influence of the Christian spirit of Liberty College.

Religious Recovery

As a symbol of faith in the moral and spiritual values upon which our civilization depends, churches and synagogues throughout the country urged all people everywhere to attend their services on Loyalty Sunday, October 7. Other days of special note in connection with the program of Religion and Welfare Recovery were Fellowship Monday, followed by Fellowship Week, October 1 to 6. October and November are being given over to a particular consideration of Steward Education and Organization, with December 30 as Steward Review Day, a summary of stewardship of life during the year with regard to the use of both time and money. International Golden Rule Week occurs December 9 to 16.

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At a time when the Peace movement has become divided along lines of economic and social policy, and the public opinion aroused by the War seems at low ebb, World Unity Magazine continues to stand firm for the ideal of a civilization reflecting the brotherhood of man.

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Religious Digest

An Adventure In Cooperative Living

By Robert K. Williams

WHAT would you think of a society or a community where food, clothing and shelter were furnished as a matter of course?

There is such a place in America, and it has been in existence for nearly 19 years, having started in the Antelope Valley, above Los Angeles, in California, but now set down on the cut-over highlands of Louisiana. The name is Newllano Cooperative Colony. Despite the fact that the nation has been going down hill lamentably since 1929, the Llano Cooperative Colony has improved, paid off debts, built important buildings and new homes, cleared scores of acres of land, increased the dairy and poultry department, the bees—in fact, all down the line an improvement! And don't think that it has been easy, that the colony has been running into prosperity on greased skids! Not at all!

Why has Llano gone ahead? For this reason: It produces for use and not for profit. Had it been otherwise, it would have died aborning. Were this colony run for profit, where would it be today?

The Colony pays no wages!! You will probably ask, "How can people live *without* wages?" If I wanted to be cruel, I'd ask you how do 14,000,000 unemployed now live without wages; how about another 14,000,000 existing on charity which is inadequate?

The school system in the colony is supposed to be ideal. The children are in school half the day and the remaining part of the day are in the fields, gardens, orchards, factories, or playing, or what not.

Food, food, is the big need. This powerful urge has been before us since the opening of the growing season. We know that the person who grows food is safe. He who depends on skill, or on things to trade, does not stand a very good chance in the battle. The Colony is expanding. It owns a rice ranch

90 miles south of Newllano, and this year supplied 400,000 pounds of rice. The unit idea is growing. We have a small unit at Fremont, Texas, where Ole is specializing in onions and is starting the citrus industry. At Gila, New Mexico, in the remarkably beautiful Gila valley, with first water rights, is another unit. Probably one of the most important steps the Colony has ever taken in a speculative way is now going on. It is getting ready to bore the second hole for oil on what is known as the Conroy trend, which contains many of the biggest wells in the world.

The social life of the Colony is delightful. We do not cultivate person here for what we can get out of him. We associate together because we like each other, and have interests in common. That should be the true source of all companionship.

How to handle the religions, the cults, the isms? Ah, that's the question! What church shall we build? Answer: Build none; but make it possible for any and all to meet in any of the public buildings and

worship the All-Power in any fashion they choose. As a result of this policy, we have people of many religions here. We have some who are cold materialists, atheists out and out; we have the agnostics, the followers of Unity, the Bible Students, and others. There is never any quarrel over religion; it is never a matter of controversy. Those who are of like opinions get together and enjoy discussions and study. And all of us, in our lives, try to practice the Golden Rule.

The Colony, therefore, remains an enterprise for solving the economic and social problem, and for pointing the way to a newer and better world. —Unity

The Purpose Of A College Education

By Frank Porter Graham

THE colleges and universities, by virtue of their human purpose and the very nature of their social being, have the responsibility of helping to build a world in which the call to the idealism and heroism of youth shall never again be a call to war.



Madonna with Saints John the Baptist and Antony Abbott—Veronese

Art Institute of Chicago

The ideal of the liberal college is the development of the whole personality. Physical education, with its courses in physiology and hygiene, its gymnasium, playing fields, intramural sports, and the promotion of both indoor and outdoor play, would constitute the groundwork of both the general physical well-being and college sports.

A liberal education should include those matters every human being should know. The physical and mathematical sciences, the biological sciences, the social sciences, and the humanities constitute the main divisions in America's most daring and dramatic curricular adventure. Many American colleges are now working out the values of some such curriculum.

Supplementing the classroom, the library, and the laboratory is the campus. Above campus activities, curriculum, and content, above intellectual power itself, is the spirit of culture, the integrated view, the understanding mind that sees in deep perspective and wide relation.

As in life so in college, subjects, ideas, and processes cannot be kept in separate departments. We should in college, if for no other reason than convenience, have departments of subjects but not compartments of knowledge.

These are the high stakes for which the college would play its part. Its conception of the unity of learning, the unity of life and the unity of the universe makes for a sense of the spiritual potentiality

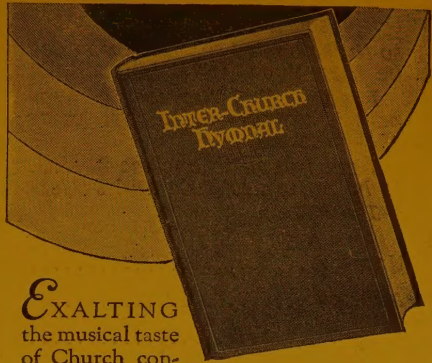
of the total personality. This integrated view makes for a sense of the spiritual essence of civilization, even in its gathered fragments transmitted more and more from age to age with the possibility of being transformed into the Kingdom of God according to the pattern of him who was the master teacher of the inner way of the integrated life.—*The Intercollegian and Far Horizons.*

Has The Church The Pattern For A New Social Order?

(Continued from page 7)

nickel on the plate and goes somewhere else next week frequently occupy the same pew. The music sounds just as sweetly on the ear of the man on relief as it does on that of the mill'onaire. Every pastor spends much time in serving those who can contribute little or nothing to the church simply because they need his help — while those who pay the bills often make very slight demands for personal attention. And the further this principle is carried the more the church prospers. Those who have the means give the most liberally to the church which serves humanity the most freely. On the other hand, our churches are never over-run with people bent on getting something for nothing. The amount of imposition which is practiced upon the ordinary church because it offers its services freely to all is surprisingly slight. The

church can bring in an optimistic report on the capacity of men and women to share freely the better things of life with one another.



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